

— **הַחֲגֻגָּה** —  
— **הַחֲגֻגָּה** —

AN ANCIENT ITALIAN HAGGADAH, DESCRIBED ON PAGE 4

*Brooklyn Jewish  
Center Review*

PASSOVER, 5716

MARCH, 1956



# PASSOVER SYMBOLS



The symbols in the plate:  
A—Egg, B—Shank Bone, C—  
Bitter Herbs, D—Lettuce, E—  
Charoseth, F—Horse Radish.

## PESACH — PASSOVER

Pesach is a Hebrew word meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

## SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

## THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzoh placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce; charoseth,—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

## MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to

Sarah: "Make quickly *three measures of fine meal*: knead it and make three cakes." The three matzoth symbolize these three measures.

## WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

## MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

## THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

## CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It

has the color of clay or mortar. We eat it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

## ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

## THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

## CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

## LEST WE FORGET

*The following is a prayer suggested for the Seder Services.*

ON THIS night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name,

and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah:

And though he tarry,

None the less do I believe!

And though he tarry,

Nonetheless do I believe!

I believe, I believe, I believe!

I believe, I believe, I believe

With perfect faith, with perfect faith

In the coming of the Messiah I believe!

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## GOING "UP OUT OF THE LAND"

THE essential definition of Passover is to be found in the phrase "Yetziat Mitzrayim," the going forth out of the land of Egypt, a phrase repeated innumerable times in the Bible, in the Haggadah and in the Prayerbook. Many synonyms have been offered for this phrase, the most popular being "release," "liberation," "freedom." These, in their simplicity, gloss over the extraordinary character of the Exodus. Anxious as we are today to find in ancient Biblical history examples and inspiration for contemporary political institutions, we have equated "Yetziat Mitzrayim" with the drives for equality, emancipation and civil rights. In part this identification is undoubtedly correct but it conceals the religious quality of the going forth out of the land.

History helps us to bring into clearer focus the singular nature of Israel's redemption from the hands of their taskmaster; history is replete with examples of slave peoples who cast off or attempted to cast off the shackles of slavery. In the ancient Sumerian empire and in later Babylon there were foreign ethnic groups, enslaved by the natives, who rebelled against their masters and at times succeeded in gaining their release. During the long period of Roman dominion over most of the civilized world we find many insurrections of slaves who gained the rights of free men. In this country a sanguinary civil war was fought on the issue of slavery which ended in the emancipation of the negro from servitude.

What did these slave peoples want in their insurrections and rebellions? They

sought and gained freedom, civil rights, duties and privileges like that of their masters, and a recognition by all of their human dignity. Some slave rebellions went even further. The slaves succeeded in wresting the control of the government from their masters and in turn became themselves the masters. The tyranny of former slaves became a byword for cruelty in ancient days. "Under three things the earth quakes, under four it cannot bear up: a slave when he becomes a king, a fool when he is sated with food, an unpopular woman when she is married and a maidservant when she supplants her mistress. (Proverbs 30.21-23.)

The Egyptologists tell us that before the children of Jacob came to Egypt and were enslaved, many Semitic tribes, blood kinsmen of the ancient Hebrews, had penetrated the rich delta country of Egypt and were probably pressed into slavery by the native Egyptians. In time they rebelled against their masters, won their freedom and went on to gain control of the reins of the government. It is conjectured that the Pharaoh, who was favorably disposed to Joseph and his brethren and ceded to them the fertile district of Goshen, was a Pharaoh of the Semitic tribe of the Hyksos. The Hyksos kings ruled Egypt throughout the period of the 14th dynasty and finally lost their power as a result of a native uprising. We find an echo of this event in the Bible's simple reference, "and there arose a new king who knew not Joseph."

The natural, logical and historically precedented course for the Hebrews was to rebel against their Egyptian task-

masters at that moment when Egypt lay ravaged by plagues, gain their release, force the promulgation of equal rights and retake their land of Goshen. Instead of following this natural and accepted course of conduct, Moses and the children of Israel quit the land and went forth into a frightful, terrifying desert. In this is to be found the extraordinary significance of the Exodus.

Moses, the great architect of the human spirit, and his disciples, knew that in the land of Egypt, weighed down spiritually by the massive pyramids, an enduring people dedicated to the law of God could not be fashioned. A Mount Sinai for the revelation of the Torah could not be found amidst the lush decadence of an Egypt. Mount Sinai could be found only in the midst of a barren desert, free from the allurements of the fleshpots of Egypt. It took superhuman strength and courage to exchange a rich, fertile Egypt for a terrible desert. The Hyksos, with their dominion and their equality with the natives, sleep the dreary sleep of forgotten nations; all that remains of them is a scant reference in an archeologist's notebook. Thus we see how "the going forth out of Egypt" is inwardly bound with the Torah and Mount Sinai.

The remembrance of "Yetziat Mitzrayim" is a lesson we bring to the nations of the world. Freedom, equality and civil rights, from the standpoint of religion, are not to be considered ends in themselves. As such they may rapidly disappear. But they are to be taken as the indispensable requisites for that opportunity that must be given every man to reflect in his life a God-given humanity.

DR. BENJAMIN KREITMAN.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## A MOVING AND INSPIRING EXPERIENCE

I WANT to share with the readers of the *Review* some of the inspiring experiences I was fortunate to find during my present visit in Miami Beach. I came here to rest and to try to relax after feeling completely exhausted from the strain of a heavy schedule of work, particularly in the preparation and in the delivery of the four lectures on the different religious ideologies of American Jewry. And so I was determined to keep to myself and not to attend nor to participate in any public function.

But I could not resist attending the formal launching of the national campaign of the United Jewish Appeal, which took place in Miami Beach recently. And how thankful I am that I was there! And how sorry I am that all of you could not have been with me to behold this glorious scene in which the leaders of the Jewish communities from every part of America rose to heights of sacrificial dedication never yet matched in American Jewish life.

It was a beautiful Sunday afternoon, an ideal afternoon to be on the beach or in the surf—certainly not to be confined indoors. And yet about seven hundred men and women filled the spacious hall

of one of the leading hotels, and hardly anyone left the hall until late in the afternoon, when the proceedings concluded. There was a serious mood in the expression of the people—a seriousness that could almost be felt in the very atmosphere of the surroundings. The people knew that a severe crisis—perhaps more serious even than the dark days of 1947 and 1948, when the war of Israel's independence was fought, faced Israel today, and they were determined to prove to their brethren in Israel—and to America as well—that they stood shoulder to shoulder with them and were determined to do all in their power to help;

to overcome the heavy difficulties facing them. The speakers rose to the occasion. It was not he usual oratory that one often hears at public gatherings. There was no attempt to appeal to emotions, merely a straight-forward telling of the facts—horrible facts indeed; they told what the Arabs are contemplating, and what they are doing, with the help and connivance of the Communist governments;—they told of the weakness and stupidity of the policies of the western diplomats, and of the heroism and self-sacrifice displayed by the Yishuv in Israel. And when the story was finished a response came from all in the assembly unprecedented in the annals of American Jewry. Two funds were appealed for, the regular fund of more than 100 million dollars to take care of the heavy program of the United Jewish Appeal, and a special Survival Fund of 25 million dollars to meet special deferred emergencies, such as stock-piling of food in case of enemy attack, the building of air shelters and other such non-military purposes. Each one's name was called, and practically every one announced his or her regular contribution besides a special amount for the Survival Fund. Tears were in my eyes—and I noticed many more were wiping away their tears—as I heard man after man rise and announce his gifts. To what heights of giving these people rose!

Men who give annually 50, 75 or 100 thousand dollars to the U.J.A., repeated this sum and added a double amount for the special fund. More than 19 millions were given to the regular U.J.A. fund, and more than 9 millions to the special Survival Fund! These leaders came from every section of the country, from the large cities and from very small communities; they represented the older generation who were themselves immigrants to this country, and also the younger generation born and reared in this blessed land. All of them displaying a sense of loyalty to their people that speaks well for the future of American Jewry. In the heavy gloom that surrounds us these days, and in the despondency that often overtakes us, it is inspiring indeed to behold such a scene. Blessed with such leadership, I am confident that the masses of American Jewry will also set an example to the world and rise to the heights.

It is not to hope and to believe that the call will come to us, as it soon will, we of the Brooklyn Jewish Center will prove that we too can and will follow with the same sacrificial giving and thus do our share in helping Israel achieve a victory that will bring blessedness to its land and also to the cause of Democracy throughout the world!

*Israel H. Levinthal*

### NEW YIDDISH DAILY NEWS-PAPER I'J TEL AVIV

The *Yiddische Zeitung* is edited by David Lutzky and will have among its contributors Zalman Shneur and David Pinsky, well known Yiddish writers. The newspaper will be independent in party politics and has secured contributions from representatives of virtually all parties in the country. This is the second daily newspaper appearing in Israel in the Yiddish language.

### THE HAGGADAH ON THE COVER

The page on the cover is from a beautiful Italian Haggadah written in 1454 by Joel ben Simon, called Feibusch Ashkenazi.

This Haggadah has many beautifully illuminated letters, the Aramaic word "Hah," on this page forms the center of a square consisting of 36 fields in which well drawn faces alternate with other designs.

Human figures and animals, frequently grotesque, occur also in various places of the manuscript serving as ornaments. There are no illustrations of the Haggadah themes in this volume.

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# HISTORIC HAGGADAHS

A SELECTION OF PAGES FROM RARE HAGGADAHS

With Commentaries by Dr. Benjamin Kreitman









**T**HE Haggadah, literally "the telling," is an early compilation of the passages in the Bible on the Exodus from Egypt and their Midrashic interpretations by the Sages of the Talmud.

Constructed in the form of a dialogue between father and child, the Haggadah is the fulfillment of the Bible's command, "and thou shalt tell thy son in that day, saying, it is because of that which the Lord did for me, when I came forth out of Egypt" (Exodus 13<sup>8</sup>).

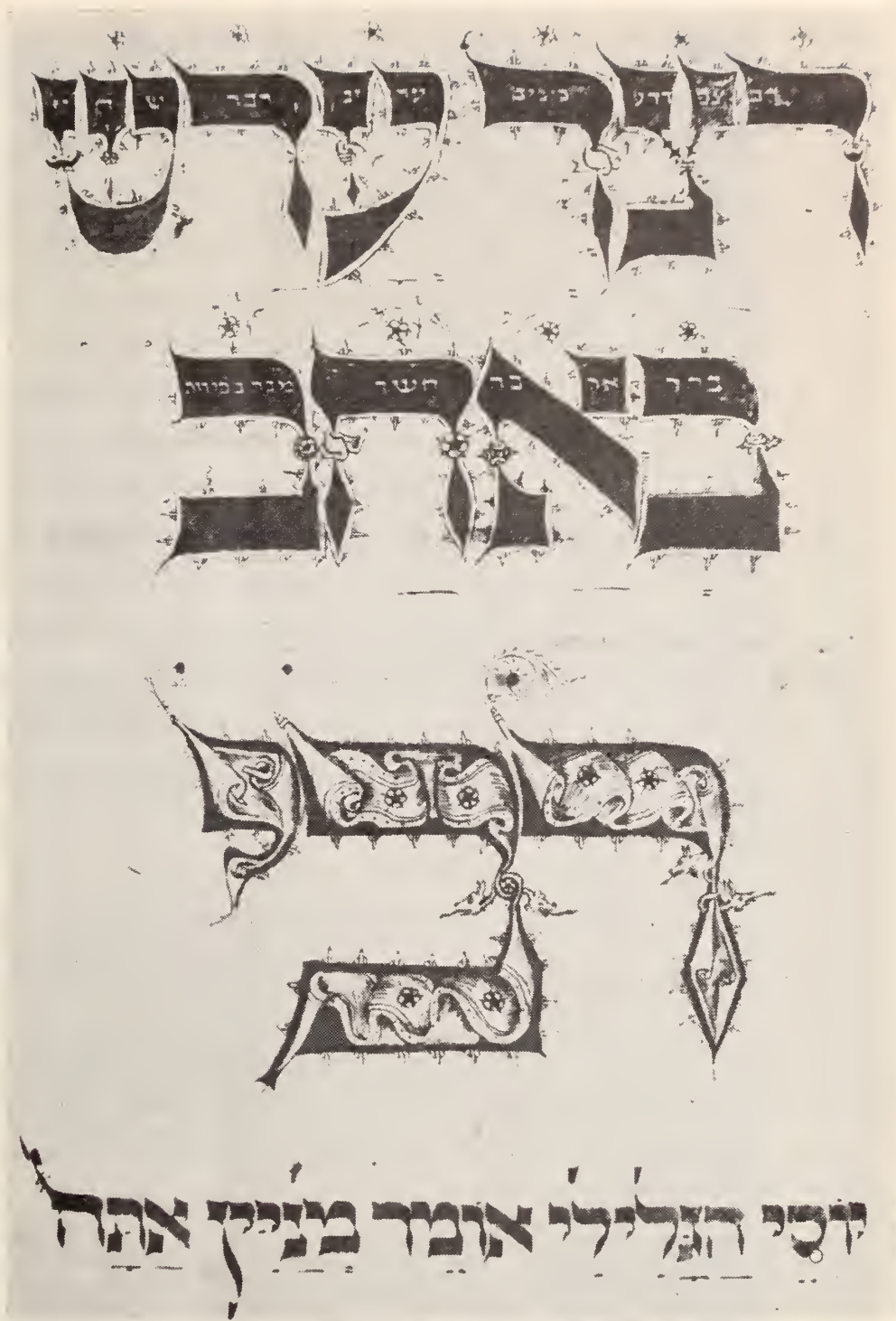
Many of the Midrashic interpretations in the Haggadah are considered the oldest extant in Rabbinic literature. The redactor of most of the Haggadah as we have it now was Rab Amram Gaon (c 850), who was also the compiler of the prayerbook. Additions, particularly hymns and folk verses, were admitted into the Haggadah as late as the middle of the sixteenth century.

From early days it has been customary to translate the Haggadah into the vernacular for the benefit of the children. Aaron Hakohen of Lunel, who lived in the fourteenth century, mentions it as a laudable custom and refers to an early precedent for such translation established in England.

The Haggadah, being the chief ritual work for home use, in which none of the questions in regard to the use of human figures for decorative purposes could arise, afforded manifold opportunities for illustration.

In these pages we present a selection from the rare Haggadahs in the collection of the Library of the Jewish Theological Seminary of America.

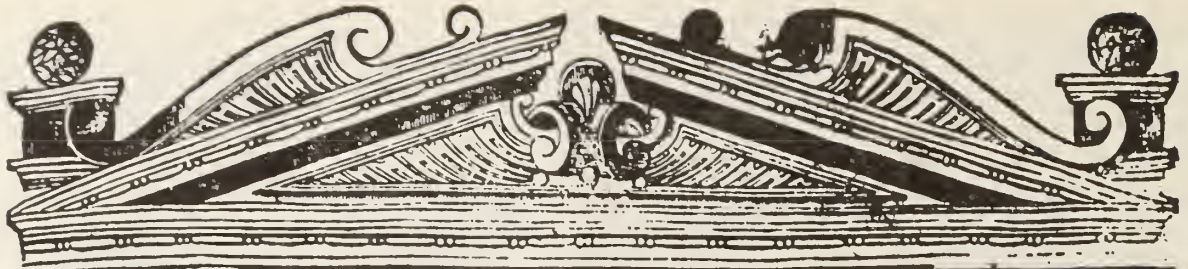
On page 5 is reproduced a page from a Spanish



Haggadah of the 13th century, the oldest Haggadahs extant. Existing manuscripts do not go back beyond the 13th century, the time probably when the Haggadah was first written separately from the Prayerbook.

On pages 6 and 7 are two additional pages of the Haggadah represented on the cover of this issue. Note the figures, human and animal, on page 6, and the striking lettering on this page. The names of the plagues are superimposed on the letter abbreviations.





# מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר

בן עזריה ורבי עקיבא ורבי טרפון שהיו

מסבין בבני ברק והיו מספרים ביציאת מצרים כל

אותו הלילה עד שבאו תלמידיהם ואמרו להם רבותינו

הגיע זמן קריאת שמע של שחרית:

**אמר רבי אלעזר בן עזריה הרי אני בבן שבעים**

**שנה ולא זכיתי שתאמר יציאת מצרים**

**בלילות עד שדרשה בן זומא שנאמר למען תזכור את**

**יום צאתך מארץ מצרים כל ימי חייך ימי חייך הימים**

**כל ימי חייך הלילות והבאים אומרים ימי חייך העולם**

**הזה כל ימי חייך להביא לימות המשיח:**

**ברך**

**מעשה**

עם גימאך איין פלשח מיט רבי אלעזר אברו יושע אברו אלעזר זון עזריה

אברו עקיבא אברו טרפון רחל אמן רם קרבן פסח איין איינע פאלט ר' הים

בני ברק איין וואו דר בלשן בן דעם איינס נאכטא בן פזעס רחל זעלבט גאנץ נאכט ביים רחל קאזן

אירי חלבודט אה' זיא אגייסן נון איינן ליבן רבנים עס האט געהאטעס ר' בייט רם פון זאל רם זיידן

קיינע שום ארע:

**אמר**

זאגט רבי אלעזר זון עזריה בור מאלך איך בין אז איין זון פון זיבטיק יאדך אה' בין

ניא ויירדיג גיוועזן האט איך האלף צוקן מיטן מאלדס זון זאל ר' ביל בום איינס נאכט

בון בערים ביא נאכט ביים פערט דרשן זון זאגט אז רעד פסק עס דארטן זולסטו גידיענן רען

טאג רם ר' בייט איינס גאנץ בון לאכרא בער אל סעב ריינט לעבן סעב ריינט רם מיינט

ביא טאג אל טעב ריינט לעבן רם מיינט רחל בעכט אבר רחל חבבים זאגן טאג ריינט לעבן

רם מיינט רחל עולם אל טאג ריינט לעבן רם מיינט זעבן סביח קיינט:

**ברך**

ר' חכמים בון יציאת מצרים האבן איין גרוס חקיה:

בית ד' תלמידים קאזן אה' זאגטן אז בייט ק'ש נון לאהיה:



פרדס צלי אש

## מעשה

באז הביא

ראי' המדרב

לפטר ביה משוכח אפילו

סיהיה חכם נכון ויודע את

התורה מתעשה חתמת

החכמים הגדולים האלה

סאחר האביל האריכו בזה

בבזה בחלה עד סלא

הרגימו כי פלה הפחד אס

לא העירו' למידה' בקצו'

קם שנתנו' עס הכן החמ':

בבני ברק כלים מבריקי'

בזמנים כי כל דבר בון

ותעסר יקרא בן יואלי היו

בבית ראובן נפלא וצפיד:

ואפטר גלא מנו סנה

לפניהם כל איתו הלילה

לפנות כאבותינו בליל

סמורים ויציאתם מחברים

פלא יסמ כלל כי עד חזי

הליל מתעסקו במח' הספח

ומנות ויירדו ויפסד עד

היום ביבוא ויען בכל דור

דור חייב אדם לראות את

עצמו כאילו הוא יבא

מזמרים האריכו בפטר

בפטר זה גם הם כל הליל'

עד תחקר:

**אמר**

ראובן עור

הסוף רחיה

פניות ממנו' לפטר ביה' כי

את ראובן עסס היות פזע'

ל' גם וכן י' סנה מיינחה

נפלא לחכמותו כאילו היה

ב' סנה עכא לא הגיע

בחכמה להוכיח לחבריו

סחאמר ז' כלילות עד

פרדס בן זומא סהיה קפן

בפנים ולא נסמך ולא נעס

לונס כחמו' ודרמנו היתה

פנס פפרסת ויאל' לא היה

לחזרה בלילה מחר היות

זה זכר הנוכח סאיתו מהג

כלילה ראוי לאמר' להאמר

ז' סנה סהיה כלילה:

והחיה זה מפקדן למען

תזכור וגו' עס היותו אמור

בפרשת

פרדס צלי אש

בדרסת הספח כי אל

סיפורם על חכמות הספח

סאחר מרי סנה בפנה אל

על ית וזכרו חלת כל ית

חייך וזכמו' רחל סהילה

מסכת ליום דרמו הרבו

ליחות התסחי כחם לא

יאחרו עוד חיה אסר העל'

את בני ים מארץ מכרי' וגו'

לא סתפק' ית מתקנות' אל

סתיא ספלה וכו': והביא

התניד רבני ראובן פה

לכא מכל נר מעלת מנות

ז' ספור ית בליל פסח בן

לדברי בן זומא סהיה

סוכרה אף בכל לילות

הסנה כס טריו' להאריך

בזה בליל פסח בון לדברי

חכמו' סאמי' ליח' המתסחי לא

תחכסל גתקייס' לפס' ביו

**ברך**

הקדוש ואה

פציא רחיה

בסבח מדרה לפטר ביה

מתעשה ראובן ויירדו' בן

זומא סנקיד הדבר ליהיו

ספנות' ביה בלחיות כי

יסאן בק' וגו' סלא הספין

בפטר לכר ולא לענן רח

וביאו' למס' אל רדך גברה

לכל א' סמי פזכו אס' לסס

והסס פזר אס' לרעס ססס

ענה ספיל כאולתו ואס

לסס מתהלך בתומו טייך

לספאדו יודע לסאל יסחח

ל' בריך המקו' יה' סאל

האז מתקו' סל סלס וכו':

סאליה ב' ס' בסס

המקס סגול' רבות יאס

על רדך יאס' לס' ית' יעז

כי מקס יאס' על העלטה

וליהיו ספלת מליחות ית'

בלתי ססס עד סהיה סלא

איה מקו' ככור' לכי סקרא

פסס המקס כל' העלטה:

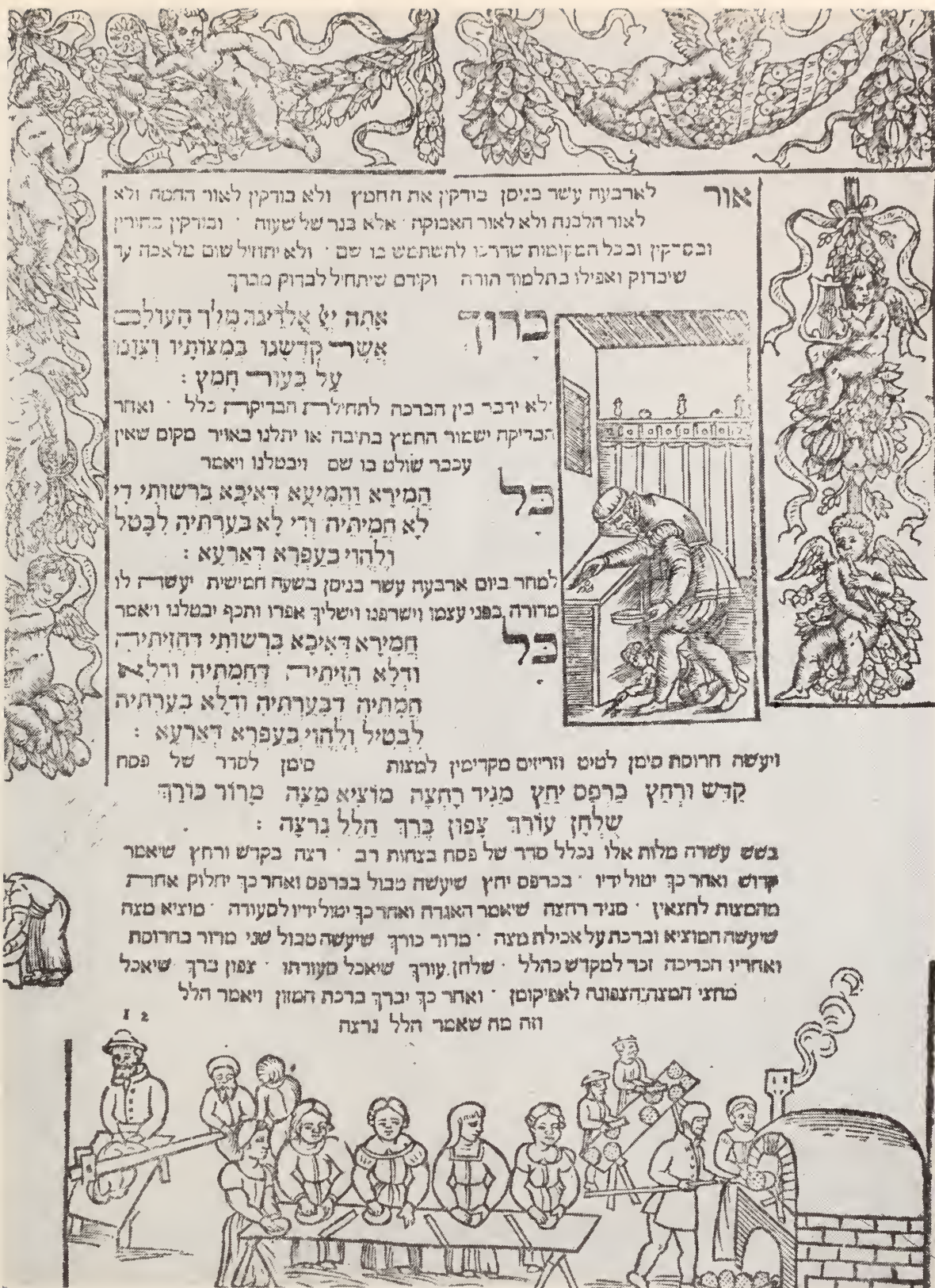
כנגד ר' כסס' כי כסס ית

בר' מקומות האסר סס בן

מסלמו' האס' סאק' לרבר

כס





On page 8 is a representative page of a printed Haggadah published in Germany in 1628. On the side columns is a commentary entitled "Perush Tzli Esh." At the bottom is an illustration of the fine sages at Bnei Brak discussing the story of the Redemption. A Judeo-German caption explains the illustration.

On this page is a selection from the first printed and illustrated Haggadah in Italy. It was published in Mantua in the year 1560. This page gives the laws concerning the removal of the "Hametz." The illustrations are of the search for the leavened bread in the upper right-hand corner, and the baking of the matzah at the bottom of the page.





הַיְשָׁדֵּא הַשְׁתָּא עֲבָדֵי לִשְׁנָה

הַבָּאָה בְּיָדֵי חֹדֶרֶךְ

נִשְׁתַּנֵּה

מִדָּה

הַלֵּיל הַזֶּה

מִבְּלֵילֵהָ

שׁוֹבְבֵי הַלֵּילוֹת אֲנִי אֹמְרִיךְ

הַמִּי וּמִיָּה הַלֵּיל הַזֶּה

בְּלִי מִצָּה שׁוֹבְבֵי הַלֵּילוֹת

אֲנִי אֹמְרִיךְ שְׂאֵר יִדִּיקוֹת

הַלֵּיל הַזֶּה מִדָּוִד שׁוֹבְבֵי

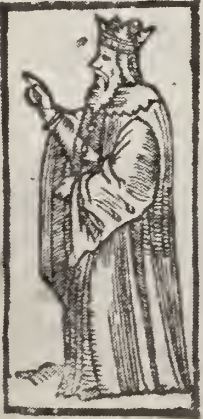
הַלֵּילוֹת אֲנִי מִטְבִּילִיךְ

אֲבִילִי פֶעַם אַחַת הַלֵּיל

הַזֶּה שְׂרֵדִי בְּעַמִּים שׁוֹבְבֵי

רמב"ם מזהיר כי אין אומצא: שאר ידקות: אפי' פעם אחת: ולא נמצא הלילה הזה כחודש ושני פעמים דוקא: ארץ כנען וארץ כנען: והיה לכבוד לרחוק: בשנת שני המבול תלחסבך: שלשת שנים שני המבול: אבל הפסוק במבול לעורר צנב: אווהיה: כשאלת וכל על שאת: נשין שני הפסוק בלילה הזה: שכל כן צה מסור לדוד: וכן עבדות: ומבול: אכלת הסיבה: להור וכן להיות: והיטלם: שהיה להם עבדות: חרות אבל: אטלך: הבנו 4 דחת: ודא: בתיב הארכה: שאלת הללו: באפיו ביד נשתנה וכן: ודא: מפוק לה באפיו עבדים היו:

טרת הדול כחוק וכללם: למס ומה דלוגל כנס:





THE selection on page 10 is from a printed Haggadah published in Mantua, Italy in 1568, on the left-hand side is a brief explanation of the four questions. Beneath the commentary is a woodcut of a regally clothed man bearing the caption in Hebrew, "Picture of the Questioner According to Law and Custom." The right-hand border is decorated with woodcuts of the Zodiac and the characteristic activities of those particular months. On this page we have reproduced the title page of an Haggadah published in Copenhagen, Denmark, in 1657. The illustrations and ornamentations found in the Haggadahs reflect the general artistic climate and temper prevalent in the communities in which they were written or printed. The ornamentations and decorations of this Danish Haggadah are representative of the art work done in the northern countries during this period.

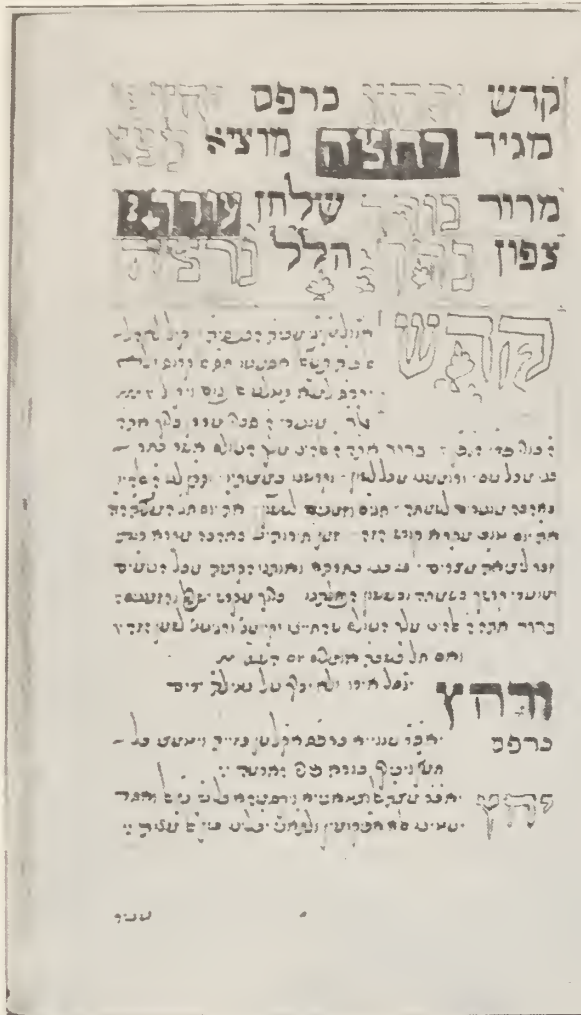
The publications in these pages of the *Review* of selections from Haggadahs produced in different ages and various lands of the Jewish sojourn, underscores the words written in the Haggadah: "In every generation it is man's duty to regard himself as though he personally had come out of Egypt." Through the Haggadah's words and the accompanying Seder ritual we experience again, wherever we are and in whatever period we live, the anguish of the slavery in Egypt, and savour of the joy that came to the children of Israel upon their redemption through God's beneficent hand.

The Seder ritual is not a celebration but a reliving, The Passover ritual and the recitation



of the Haggadah are not recollections of a dead past but a dramatic reliving of the past in which we are the participants. The device used by the Haggadah to make the past vital and immediate is the dialogue between the child and the father, between the old generation and the new generation. The vitality and immediacy of the past is keenly felt at that moment when the past is transmitted to the child, the harbinger of the future. Historical facts are informed with life when they are placed into the hands of the new generation as a sacred heritage.





THE Haggadah selections reproduced on this page are of a comparatively recent date. These pages, title and first page, are from a manuscript Haggadah written in India in 1884. It is the work of the scribe, Judah Ibdal Joseph and has an interesting commentary in a Judeo-Arabic—the Arabic language in Hebrew characters. This manuscript Haggadah is a part of the E. N. Adler-Stroock collection at the Seminary library.

This Haggadah manuscript is an excellent example of the influence the environment has on the Haggadah illustrator. The Jew has never lived in cultural isolation. He has always been eager to adopt the best in his environment, artistic and cultural, and make of it a vehicle to express the beauties and profundities of his heritage. The original manuscript has the deep colors of red, orange and blue in bold contrast with the softly-tinted blue of the manuscript paper,

characteristic of Indian art. Unfortunately this reproduction in black and white does not convey the exotic character of this Haggadah.

We end these explanations of the various Haggadah pages with the prayer that concludes the Seder ritual, taken from a new English translation of the Haggadah by the noted Hebrew scholar, Dr. Philip Birnbaum:

The Seder now ends according to rule,  
Complete in all detail, custom and law.

Just as we were favored to arrange it,  
So may we be granted to perform it.

O pure one who art in the heights above,  
Make us a countless people once again.

Speedily guide Thou Israel redeemed,  
To the land of Zion with joyful song.



*The Jewish Community of the United Kingdom  
Celebrates Its 300 Years History*



*The Design Symbolizing the Tercentenary*

**T**HROUGHOUT the year 5716 the Jews of Great Britain—numbering between 400,000 and 450,000 souls, and constituting nearly one per cent of the country's total population—will be celebrating the 300th anniversary of the Jews' readmission to England. Jews are known to have come to England from the continent after the Norman conquest of 1066. In fact, William the Conqueror encouraged the Jews of Normandy to emigrate because he expected them to form a badly needed class of traders and other middlemen.

For some years these newcomers were allowed to live peacefully in the cities where they had settled, first in Cambridge and Oxford, and later in London, Gloucester, Colchester, and other places. But from the beginning of the 12th century onward, churchmen and barons united to molest and harass these foreigners who refused to accept the Christian religion, and until their complete expulsion in 1290 by King Edward I, the history of the Jews of England was marked by pogroms, robberies, and forced baptisms. The reason the King took this drastic step was a simple one: he wanted to seize the Jews' property and at the same time appease the church and aristocracy. About 16,000 persons left the country, seeking refuge in France, Flanders, and elsewhere.

For the next three and a half centuries there is no evidence of any organized Jewish communal life in England, although individual Marranos (apostates secretly practicing Judaism) were admitted to the country, among them Dr. Roderigo Lopez, who became the physician of Queen Elizabeth but hanged in 1594 for alleged conspiracy. At that time the English public was still very much preju-

diced against Jews—without having seen any Jews except for a few "Portuguese" merchants and intellectuals who lived among them disguised as Christians. It applauded Christopher Marlowe's drama, "The Famous Tragedy of the Rich Jew of Malta," the hero of which, Barabas, is depicted as the devil in human form, vengeful, cynical and unworthy of sympathy. When Edward Alleyn, a noted actor of Marlowe's day, first performed the role of Barabas on the stage, he wore a long false nose to make the monster appear even more hideous.

In the course of years, however, the success of "The Jew of Malta" was gradually overshadowed by the more sympathetic interpretation of the Jewish character in "The Merchant of Venice." Rising above his time, Shakespeare—who also never met a professing Jew—endeavored to understand the unfortunate position of the Jews surrounded by a hostile majority. Thus in the first act he made Shylock say to his adversary:

"... Sufferance is the badge of all our tribe;

You call me misbeliever, cut-throat dog,

And spit upon my Jewish gabardine."

And in the third act Shylock stresses the similarity of human beings:

"Hath not a Jew hands, organs, dimensions, senses, passions?"

A half century after these lines were written, the British public, or, to be more precise, some of its enlightened leaders, were ready to treat Jews not as devilish monsters but as men and women of flesh and blood. Oliver Cromwell, lord protector of the Commonwealth of England, was profoundly interested in several pamphlets written by Manasseh ben Israel, a learned Dutch rabbi who was in active correspondence with leading Protestant theologians in England, and who bolstered his case for the readmission of Jews to England with theological arguments. Manasseh was invited to come to England, and he arrived in London in October 1655. There he submitted a pamphlet, "Humble Addresses to

By ALFRED WERNER

the Lord Protector," to a Whitehall conference of outstanding clergymen, lawyers, merchants and other notables. They decided that there should be no legal bar to the settlement of the Chosen People in England.

In the same year, in the Dutch colony of New Amsterdam, an important letter was received by the governor of the colony, Peter Stuyvesant. Wishing to see the Jewish refugees, who had arrived from Brazil the year before, leave the shores of North America, he had asked the directors of the Dutch West Indies Company in Amsterdam to forbid this "deceitful race . . . further to infect and trouble this new colony." The reply he received was a great disappointment to Stuyvesant: ". . . These people may travel and trade to and in New Netherlands, and live and remain there . . ."

Hence, one can say that British Jewry and American Jewry are approximately of the same age—if we ignore the sad interlude in medieval England. The Jews who arrived in England in the era of Cromwell were exclusively Sephardim, or descendants of Jews expelled from Spain and Portugal in 1492 and 1498. They were mostly wealthy merchants, and they got along very well with the English population. Their children and grandchildren became Anglicized quickly, yet relatively few of them were to abandon their faith.

Following are some of the highlights in the history of British Jewry, from the era of Cromwell to the 1880's when all the fruits of Emancipation had been reaped, while the character of British Jewry was changed considerably through the influx of Russian Jewish refugees. This chronology is largely based on Sidney Solomon's "The Jews of England":

1657: First synagogue opened in London, and Cemetery at Mile End leased to the Jews.

1660: Charles II knights Augustin Chacon Corchel, the London Jew who

negotiated the king's marriage with Catherine of Braganza.

1697: The number of Jews on the London Stock Exchange is limited to twelve.

1701: The synagogue in Bevis Marks, London, is built (the oldest synagogue in England, still an object of great interest and importance).

1740: Plymouth Jewish community is founded.

1754: Bristol congregation founded.

1759: Solomon da Costa Athias, a London Jew of Dutch birth, makes an important gift of Hebrew books to the newly opened British Museum.

1760: The Board of Deputies of British Jews founded.

1770: First Jewish solicitors (lawyers) are admitted.

1780-1800: Synagogues are opened at Falmouth, Sheerness, Swansee, and other cities.

1803: Jews volunteer in large numbers for service against France.

1807: The first Jewish sermon is preached in English.

1831: The first Jew, James Joseph Sylvester, who became noted as a mathematician, enters Cambridge University.

1833: The first Jew, Francis Goldsmid, is called to the Bar.

1836: David Salomons is elected Alderman of the City of London; Moses Montefiore becomes Sheriff of London and Middlesex (he received a baronetcy in 1846); the Jewish Emancipation Bill becomes a Government measure.

1841: Sir Isaac Lyon Goldsmid is the first Jew to be made a Baronet.

1855: Alderman Salomons is chosen Lord Mayor of London and knighted.

1865: Sir Benjamin Phillips is elected Lord Mayor of London.

1866: The admission of Jews to both Houses of Parliament is legalized.

1871: A Jew becomes Minister of the Crown. Sir George Jessel is appointed Solicitor-General.

1885: Lord Rothschild is the first Jew to be made a peer.

The Jews who flocked to England in the 1880's and 1890's were entirely different from the proud Sephardim, and even from the early 19th century immigrants from Germany. They were mostly proletarians, either small artisans or petty traders, wearing outlandish garbs and talking Yiddish. They settled in a slum section of London, Whitechapel, where

they soon outnumbered their non-Jewish neighbors, established their strictly orthodox synagogues and kosher restaurants, and tried to continue to live as they had lived in the small Russian towns and villages, though without fear of the Tsar's police. Similar, though smaller ghettos, were established in Manchester, Leeds, Liverpool, Birmingham, and at Glasgow, in Scotland. These refugees were disliked not only by the Britishers, for whom they constituted an utterly foreign, incomprehensible element, but also by some of the Jewish patricians, who treated them like poor relations and frowned at intermixture. Some of the far-seeing Jewish leaders, however, welcomed these newcomers for humanitarian as well as practical reasons—they were allies in the struggle against de-Judaization.

Israel Zangwill, who grew up on Lon-

## Tercentenary Celebration Begins In London

**L**ORD SAMUEL opened an Anglo-Jewish art and historical exhibition at the Victoria and Albert Museum several weeks ago to inaugurate the year-long celebration of the tercentenary of the return of Jewry to Britain. Paintings, engravings, documents, religious objects, art objects, books and photographs were displayed to illustrate the history of British Jewry from its return to England, from which it had been expelled in 1290, until the present. Included in the exhibition was a Rembrandt engraving of Menasseh ben Israel, the Amsterdam rabbi who led the returning movement.

Highlights of the exhibit include the letter from Lord Balfour to Lord Rothschild conveying the British Government's support for the establishment of a Jewish National Home in Palestine—better known to history as the Balfour Declaration; a message from King George V to the people of Palestine on the occasion of the inauguration of the British Mandate in Palestine, printed in gold in the English, Hebrew and Arabic languages, and a 200-year-old painting by a London Jewish painter, Peter Paul Lens, which was loaned by Queen Elizabeth, a patron of the tercentenary. A small section of the exhibition deals with Jewish life in England before the expulsion.

Opening the exhibition, Lord Samuel said that although the Jews were less than one per cent of the total population of Britain they had perhaps contributed more than that share to the political, cultural

and economic life of this country. He noted that the children of Jewish refugee immigrants who came to Britain at the turn of the century had rendered great service to Britain as scientists—there were five times as many Jews among Fellows of the Royal Society as the proportion of Jews to the general population, he stressed. He also underlined the contributions of Jews in the fields of law, administration, music, drama, commerce and industry.

Lord Samuel recalled that from the day of their return Jews had enjoyed liberty in Britain, but that it had taken them 200 years to achieve equality. Now, after 300 years, he added, Jews had a fuller degree than ever before of fraternity, which he called the greatest of the three ideals.

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## ZIONIST REMINISCENCES

**T**HE history of the Zionist movement in the United States is still to be written, but the personal history of a man active in Zionist affairs in this country has now appeared, bringing out very vividly the most important moments in American Zionism for the last 50 years. He is Julius Haber, a well-known figure in the American Zionist movement, and his book is appropriately titled, "The Odyssey of an American Zionist." It is packed with facts and incidents narrated in a down-to-earth style without any specific pretensions, and will provoke nostalgic feelings among many Zionists who read it.



non-Jews. Similar accusations were raised against the refugees from Nazi oppression more than thirty years later, but they were not tenable, either.

Nevertheless, in the mid-thirties, Sir Oswald Mosley, originally a Laborite, launched a virulent anti-Semitic campaign in his efforts to become England's *fuhrer*. But his attempts to stir up racial hatred were far from successful. The number of actual Blackshirts was small, and when they tried to "storm" Whitechapel, they were beaten up thoroughly by Jewish and non-Jewish workers. The Government put an end to the nuisance by forbidding the wearing of uniforms by any political party, and the black shirts at once disappeared from the streets. After the outbreak of the last war all Fascist leaders were jailed, to be released only after the cessation of hostilities. In recent years, Mosley has tried to make a comeback, but failed abysmally. In post-war elections, national or local, not a single Mosleyite was able to capture a seat.

The English nation never failed to acknowledge the vast contributions made to English life and letters by Jewish citizens. Space limitation permits mention of only a few outstanding English Jews. The best-known is Benjamin Disraeli, a leader of the Conservative Party who became Earl of Beaconsfield and one of Great Britain's Prime Ministers during the reign of Queen Victoria. Through his efforts the prestige and area of the Empire were increased tremendously. Though reared as a Protestant, he never denied his Jewish ancestry. When he was attacked by an Irish-born member of Parliament, who referred sneeringly to his Jewish origin, Disraeli proudly replied:

"Yes, I am a Jew, and when the ancestors of the right honorable gentleman were brutal savages on an unknown island, mine were priests in the temple of Solomon."

He was one of the numerous Jews who held public offices in England. Another was Herbert Samuel, who twice served as Home Secretary. He was the first High Commissioner for Palestine, and in 1938 he was created Viscount Samuel of Mount Carmel. Rufus Isaacs started his meteoric career as a ship's boy on an India-bound steamship. In 1913 he was appointed Lord Chief Justice of England and created Baron Reading of Erleigh, and in 1921 he returned to India as Viceroy. Mr.

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# JEWISH RELIGIOUS LIFE IN ENGLAND

By GEOFFREY D. PAUL

**B**Y TRADITION and repute the Anglo-Jewish community is a religious one. In December 1656, less than seven months after the right of Jewish residence in England had been established, a house in the center of the city of London was being adapted as a synagogue. Today there are about 200 synagogues in the London area alone.

In the more densely Jewish populated districts of the city there are waiting lists for membership and yet, paradoxically, on nearly every day of the year, with the exception of the New Year and the Day of Atonement, thousands of synagogue seats are vacant. This pattern is repeated in the provinces.

Apart from a declining number of stalwarts, most of them in their middle and later years, the Jews of Britain find the call of business more pressing than that of traditional Orthodoxy. Some Liberal and Reform synagogues, taking cognizance of this fact, hold their "Sabbath" services on Sundays. One even takes advantage of the list of church services published by a national Sunday newspaper to advise its members of this fact.

And yet, despite the poor attendance at the majority of synagogues, other aspects of Jewish religious practice are still honored by the large majority; few are the homes in which Sabbath candles are not lit and from which the sons do not celebrate their bar mitzvoth; of London's Jews about half are said to observe kashruth (at least in their homes).

The spiritual life of the great majority of the Anglo-Jewish community revolves around the Chief Rabbinate and the United Synagogue, which embraces most of the larger of London's Ashkenazi congregations, and which resulted from the amalgamation of a number of London communities in 1870. It is on the shoulders of the United Synagogue that the greater part of the cost of the maintenance of the Chief Rabbinate falls. This organization also maintains a large network of welfare organizations.

The Sephardi Community of Spanish

and Portuguese Jews is small in comparison with the Ashkenazi, but closely-knit. It is under the ecclesiastical jurisdiction of the *Haham* but its affairs are still regulated by laws, *Ascamot*, first drawn up in 1663 but since revised. The "Cathedral" synagogue of the Sephardi community is Bevis Marks, in the city of London, founded in 1699 and the oldest synagogue in this country.

Two other important synagogue organizations in London—both Ashkenazi—are the Federation of Synagogues, established in 1887 to serve the then more "foreign" elements of the community, and the Union of Orthodox Hebrew Congregations, which is celebrating its thirtieth anniversary. The Federation had as one of its founding aims the reduction of the "number of charity funerals by securing burials at moderate cost." The Union sees itself as the protector and protagonist of strict Orthodoxy and maintains its own board of education, kashruth committee, and other institutions. There are also many independent synagogues, the majority of them in the provinces.

The Reform and Liberal synagogues have been long-established in this country compared with similar groups in other lands. The Reform movement was founded in 1840 by a number of prominent Sephardim who resolved to establish a place of worship which would be "British," rather than "Sephardi" or "Ashkenazi," and where "a revised service may be performed at hours more suited to our habits and in a manner more calculated to inspire feelings of devotion . . ." In 1910, the Liberal Jewish congregation was founded and has since established synagogues in several London urban districts and the provinces.

British law has never discriminated against the Jew's practice of his religion. Indeed, a number of statutes make special provision whereby he will not suffer financial loss or diminution of his citizenship rights. For example, in contrast to the general requirements of the law, any person of the Jewish religion who closes

(Continued on page 23)

(Continued from page 15)

Leslie Hore Belisha, who was Secretary of War when the Hitlerites started the attack, is still widely remembered, and still active in parliament. So is the great old man of the Labor Party, Emmanuel Shinwell, who served as Minister of Fuel and Power, as Secretary of State for War and finally as Minister of Defense.

Jewish contributions to English culture are considerable. We mentioned Zangwill. Other famous writers include the poets Humbert Wolfe and Siegfried Sassoon, and the novelists Louis Golding and Gladys Bertha Stern. Sir Sidney Lee was an authority on Shakespeare; Philipp Guedalla is an outstanding historian.

William Rothenstein was a distinguished painter. Jacob Epstein, a native of New York, had, at first, to struggle very hard and defend himself against those British critics who found his unorthodox sculpture ugly. But in 1954 knighthood was conferred on him.

Jews were active in the other arts as well. John Barnet is regarded as the true father of the English opera, Sir George Henschell founded the London and Glasgow Symphony Orchestras, and Louis Antoine Jullien inaugurated the famous Promenade Concerts in London. A Jewish woman pianist, Myra Hess, is known to millions of Londoners. When the war broke out, she canceled her American tour to inaugurate daily noon hour concerts at the National Gallery. The Nazi blitz did not prevent her from playing, and her daily concerts were a strong factor in maintaining the morale of the hard-pressed people of London. The King acknowledged her great contribution to the war effort by appointing her Dame Commander of the British Empire.

The number of outstanding scientists is so large that only a few names may be chosen. Samuel Alexander was professor of philosophy at Victoria University in Manchester, and a recipient of the exceptionally high distinction of the Order of Merit. Like the noted mathematician, Professor Selig Bordetsky, he was deeply interested in Jewish affairs. Viscount Samuel is also a noted philosopher (his books include "The Tree of Good and Evil," "Practical Ethics," and "Belief and Action"). In 1950, his eightieth birthday was commemorated by the establishment of a Herbert Samuel Chair of

Political Science in the Hebrew University in Jerusalem.

One of the outstanding Jewish leaders of present-day England is Lord Melchett, son of the late Viscount Melchett, who was earlier known as Sir Alfred Moritz Mond. Lord Melchett is in charge of the famous Imperial Industries, established by his father, and of many other vital firms which, during the 1939-1945 period, were closely connected with Britain's manufacture of weapons. He is the grandson of a German-Jewish immigrant, Ludwig Mond (1839-1909), who developed the

chemical industries of England. He was responsible for a new process of extracting nickel from ore which in time, produced one-third of the world's nickel.

The present Lord Melchett is an ardent Zionist. Lady Melchett, born of Christian parentage in South Africa, takes an active part in all Jewish affairs. When Hitler began his persecution of Jews in Germany, Lady Melchett was converted to the Jewish faith as a protest.

Several of England's chief rabbis distinguished themselves as scholars. Her-

(Continued on page 23)

## SAMARITAN PASSOVER RITES

WHILE millions of Jews all over the world generally follow a similar pattern in the observance of the *Seder*, there is one small group, the Samaritans, which has not experienced a change in its celebration of Passover since ancient times. They practice the rites and rituals as observed by Moses and the Israelites.

At the foot of Mount Gerizim, near Nablus, the modern name for Shechem, there lives today the tiny colony of Samaritans. Although generally described as Jews, their appearance and manners distinguish them sharply from others of the supposedly same origin.

Much of the Passover that Jews have observed since the days of the Second Temple are still unknown to the Samaritans. They know nothing of the use of wine, of the *charoset*, of eating the Passover repast comfortably from a well-laden table, or the many other customs which came into Judaism after the Samaritans had separated from the rest of Jewry.

The usual theory is that the present-day Samaritans are the descendants of the alien people which was settled in Palestine by the Assyrians after the Ten Tribes were taken away into captivity. It is the opinion of modern research authorities that they are really a tiny remnant of an ancient and great Jewish sect who were always strongly religious, with faith in one God, and who strictly observed the Torah.

The Samaritan religion is closely akin to that of the Jews, the chief difference being that the cult of the former centers about Gerizim, while that of the Jews centers about Zion, and that the Samari-

tan canon of the scriptures is restricted to the Pentateuch or Five Books of Moses and the Book of Joshua. The later writings, including the prophets, the Psalms and other Biblical books are repudiated by the Samaritans as uninspired.

In view of the similarity in their beliefs and practices, it seems strange that there has existed the fiercest animosity between the Jews and the Samaritans. The Samaritans and other Jews became enemies who despised one another in the very same manner as the Karaites and rabbinic Jews hated each other in later years.

The Samaritans maintain that they are the remnants and descendants of the once great tribe of Ephraim, and the split between them and the Jews came about through the maladministration of the priesthood by Eli's sons. Followers of Judaism, as we know it, are looked upon as dissenters from the pure faith of Israel, and the forming of a center of worship in Jerusalem by Judah is condemned on the ground that the land of Ephraim, with the city of Shechem and its mountains, figured in the earliest history of the Hebrews; that here the first Israelite altars were erected, and that these were the specific parts of the Land of Promise mentioned by Moses in the wilderness.

They have a high priest, who, assisted by lower priests, carry out the Paschal sacrifice in every detail as prescribed in the Bible. Since their Temple was destroyed, they have *kiniseh*, or synagogue, where the religious rites are carried out. All their Passover ceremonies are observed in a camp which is established on the side of Mount Gerizim.



# THE CITY ON THE RED SEA

By BEN JOSEPH

**T**HIRTY years ago, people spoke about the growth of Tel Aviv and Haifa. More recently, Americans returning from Israel have been saying "Watch Beer-sheba." Now the focus is beginning to shift to the extreme end of the Negeb, the Red Sea port of Elath.

On that first Passover, when the Israelites crossed over the Red Sea, it was these shores of Elath that first gladdened their hearts. "Then Moses sang," the Bible writes.

The Egyptians are still around, their cannons stationed in the Straits of Tiran, challenging any ships using the waters but the new Israel is undeterred. You may say that modern Israel has reversed the ancient procedure. The Israelites then entered by way of Elath, now they have worked their way there from the other end.

In King Solomon's days, Elath was an important place. It was there the Jewish sovereign received the Queen of Sheba, when she paid her historic visit. Tradition has it that she came to pay her respects to the monarch whose wisdom had become far-famed. Modern scholars think there was a business end to the visit also, that it is very likely that Solomon and the Queen of Sheba concluded a commercial treaty, perhaps dealing with the export of copper from Israel. The King Solomon copper mines for a long time were regarded as fictitious; but, after the establishment of the Jewish State, they were found to be very real. Copper mining was an important activity in ancient Israel. Now, with the support of State of Israel Bonds, the mines are being worked again.

Elath will naturally grow with the development of the mining activity, and that activity in turn, in part, hinges on the development of roads and transportation. If transportation costs are excessive, it becomes commercially unfeasible to work the mines. The recent building of the modern road from the Dead Sea to Beersheba, financed by Israel bonds, is a link in the chain.

Above all, Israel is looking to the development of Elath from the standpoint of its port facilities. Many years ago the

fact was noted that Elath, then existing only as a geographical point, was a potential rival to the Suez. At the time this was regarded even by its exponents as scarcely real enough to be taken seriously. But today, Israel is serious on few things so much as she is on this very point. If Israel is to develop her foreign trade with Asia and Africa—and it is primarily with those areas that Israel hopes to do most of the expanding—Elath becomes almost a necessity.

To no little degree, it may be said that Egypt is aiding in the development of Elath by denying the use of the Suez Canal to Israeli shipping. To be sure, Egypt is also trying to prevent the use of the waters of the Red Sea at Elath to Israel; as noted, she has cannons to stop the Israelis. But the recent laying of the stakes for the construction of the port facilities at Elath shows that Israel is going ahead with the building of the port.

To facilitate the general industrial ex-

pansion of the Elath area, it is being proposed to exempt all industries establishing themselves in that area from income taxes. Besides the port facilities and copper mines, Elath looks forward to the commercial exploitation of its fisheries. From the standpoint of exotic fishing, the Red Sea stands very high. The shark is a favorite denizen of its waters. Israelis say its man-eating reputation is exaggerated. Also shark leather makes good hand bags and purses, and the inner organs of the shark abound in useful vitamins.

Elath has become also a kind of experimental laboratory for the development of desert agriculture. It has a unique museum, devoted entirely to plants and natural phenomena of the desert. Israeli scientists are experimenting around Elath in the growth of plants suitable for desert areas.

Elath stands at a scenic spot. It faces the Red Sea, whose name is something of a misnomer. It is actually mostly blue, but there are red tints in the waters here and there reflecting the colors from the surrounding mountains. Here, Israel once had a rendezvous with history. Today, history seems to be repeating itself.

## JUDAISM IN GOERING'S HOME

By SAM MILLER

**T**HE most striking innovation introduced into the field of adult Jewish education in America during recent years are the study institutes where laymen assemble in a resort hotel or scenic beauty spot for a few days of intensive Jewish study.

These "Institutes of Judaism" have now leaped the Atlantic and taken root, of all places, in a former hunting lodge of top Nazi Hermann Goering, at the edge of Berchtesgaden.

This is a quaint Bavarian town nestled high in the Alps near the Austrian frontier, a hundred miles from Munich, on the slopes of the nearby Obersalzberg mountain, amid magnificent Alpine scenery. Here Hitler rented a large villa back in 1925, and lived there with his young niece Geli Raubal, a pretty Austrian girl, who committed suicide some years later when the peculiar relationship with her uncle became too much for her.

After Germany had chosen Hitler as its ruler, he made Berchtesgaden his "sum-

mer capital." At a cost of uncounted millions, he constructed on the summit of the Obersalzberg an extravagant eyrie accessible by a private elevator blasted through hundreds of feet of solid rock. There, with a panoramic view of the grand sweep of the Alps, he dreamt his frenzied dreams of world domination in undisturbed solitude.

His aides built their own houses in the vicinity. Goering put up a hunting lodge which during the war served as a resort for Luftwaffe fliers. The building was requisitioned by the U. S. Army after the war and, two years ago, put at the disposal of chaplains of all denominations as a "religious retreat house" for servicemen. It is here that Jewish GIs and officers stationed in Europe come together for four-day assemblies proudly known as "Torah Convocations."

Berchtesgaden happens to be a hotbed of postwar neo-Nazism, much of it carried on in semi-clandestine fashion.

(Continued on page 22)



# NEWS OF THE CENTER

## Sabbath Services—Week of March 23rd

Friday evening services at 6:00 p.m.  
Kindling of candles 5:49 p.m.  
Sabbath services commence at 8:30 a.m.  
Sidra or portion of the Torah. "Zav"  
—Shabbat Hagadol—Leviticus 6.1-8.36.  
Haphtorah Reading: Prophets—Malachi  
3.4-24.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud will be held at 4:30 p.m.

The lecture in Yiddish will be given by Rabbi Gerson Abelson at 5:00 p.m.

Minha services at 6:00 p.m.

## Daily Services

Morning: 7:00 and 8:00 a.m.

Minha services at 6:00 p.m.

## Siyum Services

Services for the first born son will be held on Monday morning, March 26th, at 7:00 and 8:00 o'clock.

## Passover Sedorim

The first Seder, on Monday, March 26th, will begin at 7:00 o'clock and the second Seder, Tuesday, March 27th, will commence at 7:00 o'clock.

## Candle Lighting During Passover

Candles will be lit Monday and Tuesday evenings, March 26th and 27th, at 5:50 o'clock.

The following week for the concluding days of the holidays, candles will be lit on Sunday and Monday, April 1st and 2nd, at 5:57 o'clock.

## Passover Services

The services for the first days of the Passover holiday will be held on Monday and Tuesday evenings, March 26th and 27th, at 6:00 o'clock; on Tuesday and Wednesday mornings, March 27th and

28th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choral Group.

The services for the concluding days of the Passover holidays will be held on Sunday and Monday evenings, April 1st and 2nd, at 6:00 o'clock; on Monday and Tuesday mornings, April 2nd and 3rd, at 8:30 o'clock. Rabbi Kreitman will speak on Monday morning and Dr. Levinthal will speak on the concluding day, Tuesday morning. Cantor Sauler will officiate on both days together with the Center Choral Group.

Yizkor (memorial services) will be recited at the services on the last day of Passover, Tuesday morning, April 3rd, at about 10:30 o'clock.

## Junior Cong. Passover Festival Services

Passover services will be held in the Junior Congregation on Tuesday and Wednesday mornings, March 27th and 28th, at 9:30 o'clock under the leadership of Rabbi Lewittes.

Services for the concluding days of Passover will be held in the Junior Congregation on Monday and Tuesday mornings, April 2nd and 3rd, at 9:30 o'clock under the leadership of Rabbi Lewittes.

## Candle Lighting and Daily Services—Week of March 30th

Light candles: Friday, March 30th, 5:57 p.m.

Daily services: Morning, 6:45 and 8:00 a.m.

Minha services: 6:05 p.m.

## Junior League to Conduct Sabbath Services

Next Saturday, March 31st (Hol Hamoed Pesach), the Junior League will conduct the services in the Main Syna-

gogue. In place of the regular sermon, talks on the general theme "The Synagogue—Its Meaning and Values" will be given by the following participants: "The Synagogue as a House of Prayer" by Judy Liffman; "The Synagogue as a House of Learning" by Meyer Cohen; "The Synagogue as a House of Assembly" by Laura Zimmerman; "The Synagogue as a Home Away From Home" by Sanford Feit.

## Center Marks Music Month With Symphonic Concert

A UNIQUE event took place in our Center on February 21st, when the auditorium was thronged to commemorate Jewish Music Month. Through the good offices of our Music Director, Mr. Sholom Secunda, we were privileged to hear a symphonic concert conducted by Mr. Secunda. Serving in the role of narrator as well, Mr. Secunda gave us a brief outline of the life of each composer. He pointed out that Ernest Bloch, whose 75th birthday is now being celebrated, is recognized as the greatest of all contemporary composers writing in a Jewish spirit.

Following a recent visit to Israel, Mr. Secunda was inspired to write "Yom Bakibbutz," depicting the lives of the Israelis living in the kibbutzim. It received an ovation from the Center audience.

Miss Phyllis Arick was the solo singer and Gloria Perkins, violinist, played the "Nigun" from Bloch's Bal Shem Suite.

No concert would be complete without the glorious voice of our Cantor, William Sauler. His spirited rendition of "Shabbat Shalom," by Halevi was enthusiastically applauded.

A delightful collation brought an appropriate ending to a splendid music festival.

BEATRICE SCHAEFFER.



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMS, REUBEN: Married; Res.: 639 Eastern Pkwy.; Bus.: C.P.A., 420 Madison Ave.; *Proposed by* Leo Kaufmann, Benj. Silverstein.

CRAMER, MARTIN: Single; Res.: 814 Eastern Pkwy; Bus.: Student.

DROBENARE, CARL: Single; Res.: 141 Riverdale Ave.; Bus.: Jewelry, 68 Nassau St.

FEIN, MISS SYLVIA: Res.: 311 E. 92nd St.

FOGEL, JOSEPH: Married; Res.: 1320—52nd St.; Bus.: Salesman, 73—9th St.; *Proposed by* Philip and Max Jacobs.

GROSSMAN, PAUL: Married; Res.: 1219 Union St.; Bus.: Post Office Employee.

GRUSKIN, MICHAEL: Married; Res.: 221 Linden Blvd.; Bus.: Leather Merchant, 25 Spruce St.; *Proposed by* Abraham Michelman, Leo Kaufmann.

HOFFMAN, ABRAHAM: Married; Res.: 12 Firethorne Lane; Bus.: Poultry, Jamaica, L. I.

HORNSTEIN, ALEXANDER: Single; Res.: 1001 President St.; Bus.: Civil Engineer, N. Y. Transit Authority; *Proposed by* Edward E. Baker, Julius Kushner.

KONOVALOFF, HARRY: Married; Res.: 1578 Union St.; Bus.: Printing Compositor, 263—9th Ave.; *Proposed by* Leo Kaufmann, Daniel Pitchon.

LEVINE, MISS DORIS: Res.: 250 Montgomery St.; *Proposed by* Arnold Magaliff, Shelley Libman.

MONDSHAIN, MISS MYRA: Res.: 941 Washington Ave.

MOSKOWITZ, PAUL: Single; Res.: 1837 E. 17th St.; Bus.: Attorney, 250 Church St.; *Proposed by* Ted Licht, Morty Kirschenbaum.

PERLES, JULIUS: Married; 350 Lefferts Ave.; *Proposed by* Nathan Wolfe, Oscar Kronenberg.

RIFKIN, MAURICE: Married; Res.: 1171 President St.; Bus.: Sales Agent, 200—5th Ave.

ROSNOFF, MISS ANITA: Res.: 2025 Regent Pl.

TEMIN, MISS IRMA: Res.: 129 E. 52nd St.; *Proposed by* Al Perlman, Milton Singer.

TEPPER, MISS LENORE: Res.: 288 Crown St.; *Proposed by* Lou Hammer-schlag, Al Pearlman.

YASNER, MISS CYNTHIA: Res.: 323 E. 96th St.

### Additional Applications

GOLDSTEIN, ABE: Single; Res.: 2429 E. 22nd St.; Bus.: Office Manager, 601 Union St.; *Proposed by* Bernice Gross.

RUBINOW, JACK: Married; Res.: 236 Montgomery St.; Bus.: Supervisor, Knitting Mills, 85 DeKalb Ave.; *Proposed by* David M. Gold.

RUDOFF, BORIS: Single; Res.: 200 Gelston Ave.; *Proposed by* Saul Wolfson, Jerry Gottlieb.

SALZMAN, MISS MARILYN: Res.: 418 Alabama Ave.

FRANK SCHAEFFER,

*Chairman, Membership Committee.*

### Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Samuel Greenblatt of 225 Central Park West on the celebration of their fiftieth wedding anniversary on March 20th.

Mr. and Mrs. Isaac Levingson of 1320 President Street, who are celebrating their fiftieth wedding anniversary on March 27th.

Mr. and Mrs. Nathan T. Schwartz of 115 Eastern Parkway on the engagement of their granddaughter, Miss Barbara Buckstein, to Mr. Richard Rambach Green of Brookline, Mass.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books, Taleisim and books for our library:

Mr. Harold R. Goldberg in memory of Mrs. Rhea Traub.

Mr. Herman Goldsmith.

Mr. and Mrs. Jacob Hoffman in honor of their daughter's marriage.

Mr. and Mrs. Harold W. Levy in honor of the birth of their daughter.

Mr. and Mrs. Harry Munzer in honor of their son's Bar Mitzvah.

Mr. and Mrs. Nathan Wolfe in honor of their son's Bar Mitzvah.

Mr. and Mrs. Jack Zuckerman in honor of their son's Bar Mitzvah.

## Youth Activities

**A**FTER a rousing and colorful Purim Carnival that saw a record turnout of children and teen-agers, the clubs began their preparations for the Passover observance. This Saturday night, March 24th, each group will conduct its own model Seder. The following Saturday, March 31, the youngsters will conduct suitable holiday programs, including community singing, Hebrew dancing, dramatics and social dancing.

All members look forward to the Spring Frolic and Dance to be held in the Main Ballroom on April 7th. Free refreshments will be served, and there will be band music throughout the evening.

Because of Daylight Saving Time due the end of April, the Saturday Night Club schedule will undergo its usual revision to enable the youngsters to make the most of the Saturday evenings during May and June.

Re-registration of members will begin on Saturday evening, April 14. New applicants will be accepted in accordance with the following schedule: Children of Center members, May 1-May 14; Hebrew School students, May 21-June 5; unaffiliated persons, June 7-June 21.

### Gym and Baths Schedule for Holidays

The Gym and Baths Department will be open on Monday, March 26th (Erev Pesach) for men and boys from 12 noon to 3 p.m., and will be closed Tuesday and Wednesday, March 27th and 28th, for Passover and will reopen on Thursday morning, March 29th, for women at 10:00 o'clock.

The following week for the concluding days of the Passover holiday the department will be closed on Monday and Tuesday, April 2nd and 3rd, and will reopen on Wednesday morning, April 4th, for women at 10:00 a.m.

### JUNIOR LEAGUE

*Gala Spring-Holiday Dansant*

**Saturday, March 31**

**8:30 P.M.**

Contribution:

\$1.25 per person or \$1.00 in adv.

\$2.50 per couple or \$1.75 in adv.

Refreshments Champagne Hour

*Proceeds to Charity*

# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*The Passover holiday which we celebrate this month is a festival of emancipation and thanksgiving. It reaffirms the great truth that liberty and freedom are the rights of every human being. But we must be mindful of the fact that freedom must be continuously fought for and zealously guarded.*

*We, the Jews of America, have the good fortune of participating in the redemption of Israel. By contributing to the United Jewish Appeal and through the purchase of Israel Bonds, we can assure the furtherance of all the high hopes for an Israeli future of freedom, peace and opportunity. This will be an act in defense of freedom and the right to live in peace. Happy Pesach to all.*

MOLLY MARKOWE, President.

## Passover Festival

Following our tradition of observing appropriately each major holiday, our March 6 meeting was dedicated to the celebration of Passover. After the opening prayer, delivered by Mrs. Sylvia Horowitz, our president, Mrs. Markowe, made several important announcements, stressing particularly the coming Torah Fund Luncheon. At the conclusion of the brief business session, Mrs. Mary Kahn, chairman of the afternoon, introduced the theme of the program and presented the "guests" at the model Seder Service. The participants were seated around a magnificent Passover table, arranged with loving care by Mrs. Sarah Greenberg. The table was resplendent with all the ceremonial objects symbolic of the Seder. A meaningful narration of the Passover story, written by Mrs. Sarah Kushner, was narrated by Mrs. Edythe Sauler. Verily, the "Kushner Haggadah" seemed to sparkle with new life and meaning. The Service was interspersed with traditional Passover melodies sung inspiringly by Cantor William Sauler, and by that incomparable and talented young charmer, little "Binky" Sauler. We are exceedingly grateful to two of our honored members for their participation in our program—to Rabbi Kreitman, who spoke

informally, but informatively, giving us a new insight into the meaning of Passover, and our good friend Mr. Sholom Secunda, who contributed his fine talents that afternoon.

The spirit of Passover was in evidence throughout the program, as our members joined in the singing of the Passover songs, and in partaking of the traditional Pesach refreshments. This meeting marked another outstanding event in the programs planned by our Program Chairman, Mrs. Edythe Sauler, and we would like to express our thanks and appreciation to her for her untiring efforts.

## Golden Age Club

Sisterhood is participating actively in this new venture initiated by the Center. A "Get Acquainted" meeting to organize this group of men and women, will be held on Tuesday afternoon, April 10th, at 1:30 at the Center. The program will include an address of welcome by Rabbi Kreitman, a talk by Dr. Reuben Finkelstein, member of the Center's Board of Trustees and one of the organizers of the Club, and a musical program. Refreshments and a social hour will conclude the meeting. All "Senior Citizens," as well as parents of our members are cordially invited.

## United Jewish Appeal

We, the Jews of America, who have had the privilege of participating in the rebirth of Israel, must renew our efforts to insure the safety, the security and the stable economy of Eretz Yisroel. We can do this most successfully by contributing generously to the U.J.A. Our Cabinet, consisting of Mrs. Lawrence Meyer, overall chairman, Mrs. Fred Zimmerman, chairman, and her co-chairmen, Mrs. Leonard Sonnenberg and Mrs. Bernard Weissberg, urges all members to make their usual pledges and to give an additional contribution to the Survival fund. Send your donations NOW to Mrs. Zimmerman, in care of the Center.

A luncheon for donors of \$25 and over will be held at the home of Mrs. Philip Brenner, 135 Eastern Parkway, on Wednesday, May 9th. Please plan to attend.

## Matinee Performance

A group of our ardent members who worked zealously for the recent Dinner-Dance given by the Center, and who raised over and above their quota of ads, have been invited to attend a performance of "The Diary of Anne Frank," on Wednesday, April 11th, through the courtesy and generosity of Mr. Reuben Frieman, Chairman of the Journal Committee.

## Nominating Committee

This committee, headed by Mrs. Lillian Lowenfeld, chairman, is now preparing the new slate of officers and Executive Board members to be elected for the coming season. Suggestions and recommendations from the general membership will be welcomed and given careful consideration. Call Mrs. Lowenfeld at SL 6-9865.

## Cheer Fund

The following contributions have been received:

Dr. and Mrs. Louis Nelson, in gratitude for the rapid recovery of Mrs. Nelson, and in honor of their 25th wedding anniversary.

Mrs. Frances Schwadron, for "Ezras Torah" Fund. Mr. and Mrs. Benjamin Levitt, in honor of Mr. Isaac Wiener's recovery.

Donations to this fund, which help us to give aid to so many needy organizations, should be sent to Mrs. Fanny Buchman, chairman, in care of the Center.

## Kiddush Committee

Mrs. Leo Kaufmann, chairman, reminds all members who wish to celebrate a *simcha*, to sponsor a Kiddush for the Junior Congregation. Please call her at PR 4-6829 to arrange for a date.

## Annual Friday Night Service

The Jewish woman of today not only is the center of all spiritual endeavors in the home, but also assumes a leading role in activities emanating from the Synagogue. It is fitting, therefore, for the women of our Sisterhood to annually conduct a late Friday Night Service in the Synagogue. Friday, March 2nd, was an outstanding evening. Mrs. Benjamin Markowe, as moderator, introduced the topic of the Symposium, "Creating a Climate for Jewish Living." This theme was analyzed by our panelists, as follows:

(Continued on page 21)



## SISTERHOOD *Continued from page 20*

Mrs. Abraham Michelman, "The Synagogue"; Mrs. Herman Soloway, "The Home," and Mrs. Lawrence Meyer, "The Community." All three papers enlightened us further on the responsibility that Jewish women can and should assume to safeguard the Jewishness of their homes.

Responsive Readings were delivered by the Mesdames Harold Brown, Leo Kaufmann, Joseph Levy, Jr., and Bernard Mattikow. An Oneg Shabbat, with delightful refreshments, and communal singing by the overwhelmingly large attendance of men and women of the congregation, brought this unique evening to a close.

We again wish to extend our grateful thanks to Rabbi Benjamin Kreitman, and to Cantor William Sauler, for cooperating with us in this Service.

## YOUNG MARRIED GROUP

THE Passover Holiday leads to the question: "What Can We Do to Help?" A double appeal is now being made by the UJA and in conjunction, the Special Survival Fund. I hope at the dinner we will have there will be many reservations from the Young Married Group to show our wholehearted support of this great cause. We are now planning a cocktail party, notices of which will shortly be forthcoming. Many of you have, no doubt, been reading the Young Married Group *News Letter* and I am sure, appreciate it. Both Helen Freedman and Phyllis Miller are doing an excellent job and looking forward to hearing from all of you.

April promises to be a gay month for us. Our first meeting will be on April 11, when Rabbi Kreitman will discuss the comparison between "Conservative Judaism—Its Form and Existence" and "Reform and Orthodox Judaism." On Saturday night April 21 we will have our Cotillion which promises to be the best yet. A very entertaining program is being arranged. Chairman Herbert Levine and Al Miller promise us a most delightful evening.

On April 25 we will have a special game and cabaret night, with George Joseph as host. We are also looking for-

## Calendar of Events

Monday, April 9th: Sisterhood Board Meeting, 1:00 P.M.

Tuesday, April 10th: First meeting of the Golden Age Club, at 1:30 at the Center. Stimulating program (see news item). All Sisterhood members welcome.

Wednesday, April 16th: Chai Club Torah Fund Luncheon (for donors of \$18 and over).

Monday, April 23rd: General Meeting of Sisterhood, 8:15 P.M. In celebration of Israel Independence Day. Guest Speaker: Col. Dov Peleg, Statesman and Soldier; a delightful musical program is being planned. Chairman: Mrs. Fred Zimmerman. Refreshments served after the meeting. You and your husbands are cordially invited to attend.

ward to arranging a theatre party in May and a possible weekend planned especially for our Young Married Group.

Remember our meetings are the 2nd and 4th Wednesday of each month. We hope to see you all at 9:00 P.M. sharp.

WILLIAM BRIEF, *President*.

## JUNIOR LEAGUE

At its meeting on March 1, the Junior League sponsored a symposium on the major religious movements of Judaism: Orthodoxy, Conservatism, Reform and Reconstructionism. This was followed on the 8th with another delightful session of square dance instruction. On March 15, the group sponsored an Open House Party and Social, and on the 22nd its annual vocational guidance forum took place. Mr. Melvin D. Freeman, chief consultant of the Federation Employment Service, was the guest speaker. A film accompanied his presentation.

During the week-end of March 16-18, the Junior League was represented by nine delegates at the national convention of the Young People's League of the United Synagogue of America. The setting for this event was the Breakers Hotel in Atlantic City.

On the Sabbath of Passover, March 31, the Junior League will present a symposium

at the morning services in the Main Synagogue on: "The Synagogue—Its Meaning and Values." On the same evening, the Junior League will sponsor a Spring Dance in our main ballroom.

## THE YOUNGER MEMBERSHIP

One event stands out above all others for next month the "Coronation" Cotillion, under the joint sponsorship of the Young Folks League and the Young Married Group. It will be held on Saturday evening, April 21. As a member of the Coronation Cotillion Committee I can state that this year's Cotillion promises to surpass any functions held previously.

## Coming Events

Mar. 23, 29; Apr. 5, 12, 19, 26—Music Workshop.

Mar. 24, 31; Apr. 7, 14, 21, 28—Sabbath Services.

Mar. 25; Apr. 1, 8, 15, 22, 29—Bowling, Kings Recreation Center, 2:30 P.M. Clarkson and New York Aves. Every Sunday.

Mar. 28—Regular Meeting—a Gala Passover program has been planned, chaired by Harold Kalb and Naomi Horowitz.

Apr. 4 — Regular Meeting — NAACP meets the Press. The topic will be the revolt in the South.

Apr. 11 — Regular Meeting — The YPL Choral Group will grace our stage and provide the entertainment of the evening.

Apr. 18 — Regular Meeting — Swing and down to the Center and join in the Square Dance with our Young Folk Leaguers. Admission upon presentation of a membership card or invitation only.

Apr. 25 — Regular Meeting — YPL elections. Shape the destiny of our organization by voting for the Executive Board and Officers for the coming year. Make your voice heard.

IRA M. GROSS,  
*President*.

## GOLDEN AGE GROUP

The opening meeting of the Golden Age Group will be held at the Center on Tuesday, April 10, at 1:00 P.M. in the Social Room. The Committee of organizers has planned a fine program and looks forward to a good response from the membership of the Center. Further details concerning this event may be obtained from the Center desk.

## THE HEBREW SCHOOL

THE Hebrew School celebrated the Purim Festival with a gathering to hear the reading of the Megillah on Thursday, February 23. Rabbi Lewittes commented on the significance of the occasion and expressed the hope that in our own day we would see justice for all who spread race hatred and prejudice. The Megillah was read by Mr. Aaron Krumbein. An entertainment in honor of Purim was held on Sunday, February 26. The highlight of the entertainment was a performance of "The Purim Story," written and directed by Mr. Hyman Campeas. The choral group, under the direction of Mr. Emil Weinstein, rendered several Hebrew melodies. An innovation was the playing of *Hag Purim* by the newly formed "Recorders Group."

A Community Breakfast and Service for our high school students was held on Sunday, March 4. Linda Shander, a member of our Senior Group, led a discussion on the subject, "How Can We Overcome Prejudice." Services were led by Joel Nisselson of the Post Graduate class. The breakfast was served by a committee of

the P.T.A. headed by Mrs. Joseph Kalton and Mrs. Hernian Soloway.

On March 16, at the late Friday night service, the following students were honored with a Post Bar Mitzvah certificate: Herman Hinitz, Marshall Huberman, Martin Klein, Leonard Marco, Victor Mutnick, Joel Nisselson and Arthur Walder. This certificate is awarded each year to pupils who have continued their Hebrew education for at least two years beyond Bar Mitzvah.

The annual Model Seder of the Hebrew School was held on Wednesday, March 21. 400 students participated in the Seder. Arrangements were made by a faculty and P.T.A. committee under the leadership of Mrs. Rabinowitz and Mrs. Soloway. Dr. Levinthal expressed his gratitude to the faculty and to the parents for their help in making the holiday of Passover meaningful to our students.

The Passover Vacation period in the Hebrew School will commence Monday, March 26th, through Tuesday, April 3rd. Classes will be held in the morning on Wednesday and Thursday, April 4th and 5th, from 10:00 A.M. to 12 o'clock.

## THE CENTER'S U.J.A. CAMPAIGN

THE year 1956 is of major importance in the thinking and planning of the United Jewish Appeal, and the spirit of the national movement has affected the Center's UJA Committee and the general membership. All of us are deeply moved by the efforts of Israel to maintain its own safety and survive in a world of power politics. This crucial year, the Year of Survival, can mean the firm settlement of any doubts that the world may have as to the continued existence of Israel as a sovereign Nation. Our financial aid will

not alone help to maintain the usual services as we have done in the past, but, most important, will, through the Special Survival Fund, enable thousands of Jews to enter the State to provide the bulwark of manpower which is needed for building and for defense.

1956 is the Year of Survival for the State of Israel. Let's all do our share. Enter your pledge now, and respond to the call of the committee to attend the Center's United Jewish Appeal Dinner on Wednesday evening, April 18.

## EVERYTHING FOR EVERYONE IN THE FAMILY

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Manmoth filtered swimming pool —Private Lake—Free Boating and Fishing—Sports instruction — Arts and crafts—Free Golf — Dramatics — Leon Seavers and His Music — Famed Cuisine—Dietary Laws — A distinct unique feature: Camp for the kiddies with governess and night patrol. All children's meals served at the kiddie camp.

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## Judaism in Goering's Home

*(Continued from page 17)*

Americans rarely know this, however. They come as vacation-bound tourists, and to tourists the local populace has always extended an unprejudiced welcome.

Last month, almost 400 Jewish GIs, officers and Army-employed civilians gathered for two consecutive "Torah Convocations," the fifth and sixth of their kind.

When a retreat participant arrives at the "Alpine Inn," he encounters an intense Jewish atmosphere. The kitchens that were equipped by gluttonous Field Marshal Goering now adhere to strict kashruth. For the chapel, the National Jewish Welfare Board has supplied prayer books, skull caps and tephilin, pamphlets and literature. Each retreat is so arranged as to encompass one Oneg Shabbat, with spirited communal singing far into the night.

As the men leave to return to their far-flung units, they cannot but marvel at a turn of events which have brought to pass that Jewish youngsters from Brooklyn to Seattle listen to rabbis extoll the eternal truth and wisdom of the Torah in Goering's hunting lodge, under the shadow of Hitler's megalomaniac "Eagle's Nest."



## RELIGIOUS LIFE IN ENGLAND

(Continued from page 15)

his business on the Sabbath may open it on Sunday.

A Jewish employer of factory or workshop labor who closes on the Sabbath until sunset may employ women or young persons from sunset until 9 p.m. on Saturday; or if he closes for the whole of the Saturday, he may employ women or young persons for an extra hour on other days of the week.

In a court of law, a Jew may take the oath on the Pentateuch and has the privilege of covering his head while doing so; arrangements are made to excuse Jews from attending courts on the Sabbath. In common with other dissenters from the predominant faith, Jewish children may be withdrawn from schoolrooms during periods of religious instruction or collective prayer.

Many in the community ascribe the falling off in religious observance to the lack of sufficiently trained and personable spiritual leaders. Congregations within the United Synagogue and the Sephardi community maintain Jews' College for the purpose of training young men for the clergy, but the demand for rabbis and ministers today far exceeds the supply.

A commission set up nearly three years ago to enquire into the reason for the shortage of ministerial candidates reported three major findings: there did not appear to be, either among parents or their sons, any sense of a call to service for Judaism; secondly, as the average member of the community grew in affluence, "his ambi-

tions for his sons took a higher flight"; and, thirdly, the status of the ministry itself was such that spiritual leaders "suffer from a sense of futility and frustration," being given little opportunity to apply the knowledge they had spent much time and study in acquiring and were compelled to put most of their energies

mann Adler wrote "Ibn Gabirol and his Influence upon Scholastic Philosophy," and Joseph Herman Hertz who served as spiritual head of the Jews in the British Empire during the difficult years of the last war, was the author of "Affirmations of Judaism." His successor, the Very Reverend Israel Brodie, a chaplain during the war, became Chief Rabbi of the United Hebrew Congregations of the British Commonwealth of Nations.

One of British Jewry's most eloquent spokesmen is the writer Louis Golding, known here for his novels, one of which, "Mr. Emmanuel," was turned into a successful movie. He once described the missions of his coreligionists in these beautiful words:

"We have stood since our beginnings for certain values, which the world would cherish without us, but with us cherishes more bravely and continuously. We have stood for the idea of One God, for Peace throughout the Lands, for Love to All Men. The treatment of us is a touch-

into work for which arduous scholastic preparation was quite unnecessary.

Britain also has a number of fine *yeshivot*. They do not, however, produce many rabbis. Their students find that the lessons they learn and the sharpening of the mind that results from a *yeshiva* training are excellent assets in a life devoted to commerce rather than to the spirit.

## TERCENTENARY IN ENGLAND

(Continued from page 16)

stone of a land's chivalry. Where things are well with us, there the newer values flourish — Religious Liberty, Democracy, the Right of Free Speech. Where things go ill, these values sicken. The world needs us. We cannot fail each other. We will go on."

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